

THE CHRISTIAN CENTURY

Vol. XXIX October 10, 1912 Number 41

The Test of Answered Prayer

What is the hardest test our Lord doth lay
Upon His saints? Is it the boon denied,
The humbling blow that lays in dust our pride,
The pang of pain—or death that steals away
Our best beloved? In all of these we say,
Thy will be done, and cling to Christ, our Guide.

But answered prayer!—When doors are opened wide
In heathen lands, why do we still delay
To enter in with gifts of gold and life?
When countless hearts are opened to the plea
For Christian union—why is bitter strife
Still rife within the Church?—Why are not we
Struggling to reach the goal to which we're heir?
The hardest test He gives is answered prayer.

—IDA WITHERS HARRISON.

CHICAGO

The Vice Situation in Chicago

Every twenty-four hours brings new developments in the vice situation in Chicago. The situation at West Hammond was brought before the grand jury and there seemed a disposition on the part of the prosecuting attorney's office to put the gag rule on the testimony. A clamor arose however, and Miss Brooks was permitted to tell all she knew. There was suggestion of a special grand jury and a special prosecuting attorney, but this idea has been abandoned.

States Attorney Wayman now makes a statement, rather remarkable, that he had assumed that the community wanted protected vice reserves but being convinced that public sentiment has turned against this way of handling the social evil, he now proposes to prosecute. Warrants are being issued for keepers of dives and owners of property. We hope the latter will be pushed with greater vigor. It will make some disclosures that will surprise us all no doubt.

The vice prosecution in New York has brought the development that Mayor Gaynor charges William Randolph Hearst of being the owner of levee property in another man's name. It is openly charged in Chicago that there is property used for disorderly purposes owned by a certain Catholic Bishop.

The inhabitants of the levee are without shame but the men who get exorbitant rent for the use of property for immoral purposes are men who would dodge the searchlight. The publishing of the names of all the men who own such property would get vice on the run faster than anything else could possibly do.

Brace

Thine arm for conflict, nerve thy heart to meet—
As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat;
So minded, gird thee to the fight, for so
Thou shalt not sin!

—From the *Song Celestial*, translated by Edwin Arnold.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

The Courage of Prayer



DO YOU DARE TO PRAY?

Whether one prays or not is at bottom a question of courage. What chokes our prayer is not intellectual doubt so much as moral cowardice. No coward can pray the prayer that availeth much.

The courage needed in prayer is not simply the kind we need to face our fellows—the courage the boy needs who ventures to kneel on his first night in the dormitory. That takes courage, to be sure. And no doubt there are many homes in which there would be family prayer if husband or wife had the courage to acknowledge to the other the need of the open window toward Jerusalem.

But it is not that kind of fear that prevents most people praying.

We are not very much afraid of the face of man; we are afraid of ourselves and we are unwilling to trust our souls to God.

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We lack the courage to face the facts of our own inner lives. Our vision is blurred when we look at our own lives. We can apply moral principles to the conduct of others but we make exceptions of ourselves. We haven't the courage to pry under all our disguises and make out frankly what our lives really are. To be honest with our fellows, to tell the truth to our customer, to pay the last farthing of the debt—that is our idea of honesty. But it is a mere highly refined honesty to look calmly and fearlessly into one's own soul and make out the facts one finds there and reckon with them as one would with any other set of facts it happened to be one's business to deal with.

Honesty is easier everywhere than in dealing with ourselves. We take a sly peep now and then at our soul. We really do not want to know what the facts of our life are. We are afraid to know.

And this timid and fearful way we have of approaching ourselves is one reason we do not pray. If we truly pray we must search ourselves. We must be willing for God to search us. But God cannot search us in any way save through our own consciousness.

Our soul is such a mystery to us. We have a certain superstitious fear of looking into its affairs, much as a child has of going into the dark. And it is this fear that accounts for our not praying. To look into our soul honestly and bravely, resolved to deal with whatever facts we find there, good or ill, in a brave and honest way—this is itself a very act of prayer.

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What would we certainly find if we fairly faced our own soul?

We would find sin there. And what else can we do when we face sin except pray?

We would find broken good purposes there, resolutions formed in the glow of some illuminating experience. How weak our memory is! How soon our in-

spirations pass! How almost inevitable is our return to the valley from some mountain of revelation and hope! A parting, a death, a success, a defeat—some experience that shocked us into a consciousness of the deeper realities of life—but so soon that consciousness fades. How can we keep it vivid save by prayer?

We would find in our soul fertile germs of good lying dormant there. What can we do for these seeds of virtue except pray? Prayer is the atmosphere they need to grow in.

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But our not praying is not alone due to moral fear of the realities of our inner life; it is also due to a faithless fear of God. We are not sure that we can trust Him and our prayer is not genuine nor availing unless we do.

It is a great risk to pray. It means that we trust ourselves to powers we cannot see. In prayer we walk by faith, not by sight. And the essence of faith is courage.

It is an incomplete definition of faith to say that it is a belief of testimony. It is not a belief of testimony; it is putting to the test the things testified to. Faith is of the will more than of the intellect. It is essentially a yielding of oneself to the unseen forces of the spiritual order in trust that "angels will bear us up in their hands."

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But this is an attitude of courage. To deliver one's soul into the keeping of God whom we have not seen it to take the supreme risk. To let the crash come in business when we could avoid it by a simple trick of injustice is to turn from a path we can see to one we know not. Who can prove to us that it will be better to suffer injustice than to do injustice?

But our praying involves the faith that the laws of the spiritual world are able to take care of us if we trust them. In prayer the soul is like the aeronaut who, reaching a great height, cuts the rope that holds him to his balloon, in complete assurance that the atmosphere's laws will operate to inflate his parachute and so he will alight safely on the ground.

Great souls who have made prayer the vital breath of their lives tell us that God and his promises are to be trusted as one trusts the law of gravitation. They assure us that prayer releases energies in the universe which cannot be set going in any other way. They urge us to cast our care and our burden upon God and let Him care for us.

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When our hearts take counsel of those great ones who have built up strong lives by prayer we too may learn the way to the secret place of power. But we shall never enjoy the blessings of prayer so long as we stand outside and discuss it. Only by assuming the risk, by courageously flinging away every human artifice, and acting as if God would keep his promises, can we really know the peace and power of the life hid with Christ in God.

Social Survey

BY ORVIS F. JORDAN.

The Progressive Party and Prohibition

The liquor question has been with us a long time. About every remedy has been tried, and none of them have been completely successful but after a century of conscious effort we now have half our nation as total abstainers and probably over half living under some form of prohibition law. Both of the old parties have enacted such laws and have repealed them as well. We have had prohibition in small township units and sometimes in large state units. What we must have learned in this century if our eyes have been open, is that we must fight, but that we will never solve this question with legislation apart from education any more than we can any other question.

No right minded citizen can be a friend of the saloon. It is the mother of many iniquities. Even though it be not our fundamental social problem (who shall say what that is?), it is yet one of the greatest of our moral and social evils. It is a pity that so great a question has often been obscured with fanaticism and prejudice. We have seen the men with all the different remedies assailing each other and impugning each other's motives, railing when they should have been reasoning. We hesitate therefore, to suggest how this present Progressive movement represents a real advance to the temperance cause.

We cannot have a political party for every issue, or we would soon be in utter confusion. Every good cause, however, ought to hope for advance in the progress of real democracy. The Progressives furnish to the foes of the saloons the weapons with which to fight. They give them clean leaders, so far as any party slate today is clean. They give them the initiative and referendum, which gives every good cause a chance to stand on its merits. They give them woman suffrage, feared by the saloon more than any other political measure. The flank attack is often the successful one. It is asserted by prohibition advocates that a prohibitory plank came near being inserted in the Progressive platform. I am glad it was not, for I believe we are in a better position to defeat the saloon in the end with things as they are. If democracy will not rout the liquor fiends, then there is no hope.

Investigating Campaign Funds

The present examination of campaign funds on the part of Congress is a move in the right direction. We cannot have too much light thrown on the methods by which our political candidates are inducted into office. At the same time it is unfortunate that there seems all too much ground to suspect that the investigation is being conducted in the interest of the old parties to throw aspersions on Roosevelt. Certainly no one would want to protect the Colonel from any kind of investigation but if the process stops there, we shall then know the animus of the procedure. It is entirely likely that Roosevelt, when elected as a Republican president, had the support of corporation money. That he fulfilled any contract that suited the gentlemen of Wall street is made most improbable by the kind of fight they are making on him and by this very investigation itself. Meanwhile we demand an investigation of all the financial operations of all the parties. We all know in advance what the finding will be. Big corporations often play safe by giving money to each of the candidates and then get what they can for their money afterwards.

The Progressive party has already taken a step in the direction of a better order in their effort to secure campaign funds from the people. A headquarters is open in Chicago and Progressive stamps are being sold as well as charter member certificates. The Socialists have the only thoroughly democratic plan and that is by the creation of a regular due-paying organization that helps all the time in the support of the organization.

Already the investigation has disclosed that the great corporations give large sums of money. J. P. Morgan testifies to having put \$150,000 into a single campaign. The Standard Oil Company has given large sums of money. It is inconceivable that these gentlemen look upon these gifts in the same way as college endowment or other philanthropic investment. It is all in the matter of business and we shall not have popular rule, until the people pay their own bills.

Handling the Big Trusts

One of the great issues in this present campaign is the matter of handling the big trusts. The three candidates have three different attitudes. Wilson would remove their tariff support and undertake to compel them to compete. Taft would enforce present laws and regulate corporations under the existing statutes. Roosevelt would abolish the Sherman Law and give the trusts recognition as agencies to cheapen production but give the government power to regulate prices and in other ways prevent the corporation from abusing its monopoly.

The present administration "points with pride" to its achievement in the trust-busting line. During this period there have been three great corporations on the defensive. The Standard Oil Company was dissolved. Also the tobacco trust. The prosecution of the meat trust failed to secure a conviction. The results of these enterprises are now well defined.

The first effect of the Standard Oil decision was an enormous flurry in the stock market in which the men on the inside made the biggest "killing" that has happened in many a day. Small stockholders were squeezed out. The next result was the raising of the price of oil to a figure hitherto not known since the development of modern methods of production. Oil has advanced in a year over thirty per cent to the consumer.

Furthermore this profit has been without corresponding advantage to the labor employed by the corporation. There are many men working for twelve dollars a week and supporting families in this era of high prices. If an effort is made to organize a union and secure better wages and better conditions of labor, a spy discovers it and in the pay envelope is found a note saying "Your services are no longer required."

All of this indicates how utterly futile has been all government action on the trusts the past four years. Business has been disturbed all to no purpose. The administration has been working contrary to the laws of economics.

Moving Pictures in a Conservative Town

The outdoor moving picture, as an educational and recreational factor, is being given a trial in Montreal, Canada. This innovation is especially interesting because Montreal, owing to the religious and racial makeup of its population, is one of the most conservative cities on this continent.

Another evidence of the awakening of this city from its still lingering medievalism is the Child Welfare Exhibit, to be held there in October, at the same time the Canadian Conference of Charities and Correction is in session. This body has never before met in Montreal.

The Child Welfare Moving Picture Committee was formed to educate the people for the meetings in October and to create a civic demand for the child's weal. The initiative was taken by the University Settlement. A delegation representing that organization, the City Improvement League, the Child Welfare Exhibition Committee, the Parks and Playgrounds Association, the Women's Club, the Federation Nationale and other bodies appealed to the Board of Control for the use of the city parks. The mayor and aldermen granted the request, and promised the protection of the park police.

Three performances a week have been given. The pictures have been chosen to illustrate child welfare, as well as other subjects, both educational and frivolous. During the first week the attendance was 40,000. The well-ordered, interested, enthusiastic crowds were made up of fathers; mothers with babies in arms, in carriages or bundled in rugs on the grass; boys and girls; and young men and young women. Encouraged by their success, the co-operators, who include not only the already mentioned organizations, but the press, the Berliner Gramophone Company, the General Film Company, and the Nickel Moving Picture Theatre, are planning, funds and weather permitting, to continue the moving picture shows until the Child Welfare Exhibit takes their place.—*The Survey*.

As we look back upon the last ten years, what inner deposits have been made out of all the experiences we have passed through? For these are the only riches that are portable. Has there been a clarifying of our vision, a softening of our hardness, a detachment from the world's grossness, a keener appetite for nobleness and truth, a widening and deepening of love's holy sphere? If our journey has not brought us these, it has brought us nothing.—*J. Brierley*.

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The Epistle of James

The Epistle of James is a treatise on Christian ethics. The heresy James condemns is violation of the moral law either by omission or commission. "Be ye doers of the word, and not hearers only, deluding your own selves." "For as the body apart from the spirit is dead, even so faith apart from works is dead."

Sternness and brevity characterize the epistle. The times demanded plain speech. "They resembled the days which had called forth the six-fold woe of Isaiah on greed, and luxury, and unbelief, and pride, and injustice, and the reversal of moral truths; and which had forced him to end those woes with the denunciation of terrible retribution."

James designates himself as a "Servant of God and of the Lord Jesus Christ." He is content to be a servant. We use the terms employed by him and we sometimes empty them of meaning. James, Paul, and the long line of faithful disciples of the Lord have made it honorable to be called servant of God and of the Lord Jesus Christ. The distinction is sought by many who shrink from doing the work.

The readers of the epistle were subject to severe trials. The rich oppressed them, they were dragged to the judgment seat, and possibly there was an occasional martyr to the faith. There seems to have been some impatience on the part of the sufferers. James reminds them that they have in the trials they endure the opportunity for the development of the Christian virtues. He does not say that the trials are all good in themselves; he does say that a Christian can grow in grace and knowledge by meeting them in the right spirit.

The victorious life is one of unwavering conviction. The prayer of the vacillating man does not reach the throne of God. The courage born of faith is a constituent of wisdom. The counsel of the coward is foolishness. He would lose his life by saving it. The brave man saves his life by offering it on the altar of service. He respects himself more than he does the opinions of mankind and more than he loves pleasure. James asks us to be heroic, to learn from Jesus how to live.

Wealth and poverty existed side by side in the community to which this epistle was sent. The rich were unduly exalted by their wealth and the poor were humiliated by their poverty. Neither rich nor poor were putting the emphasis where it belonged. A man is not to be judged wise and good merely because he has great wealth nor is poverty always an evidence of the lack of ability and thrift. We still have something to learn from James respecting the attitude we should take toward wealth and toward poverty. The word we speak is not always the clear, strong word of truth, for we are too much inclined to defer to the man of money even when he has neither sense nor character.

Christianity is a religion for the life that now is. One who does not keep himself unspotted from the world and who never gives help to the weak and distressed has no right to call himself

a Christian. The opportunity to put into practice the teaching of James is present to the disciple in America as it perhaps never was to the disciple of the past. He cannot only relieve distress when he finds it but he can also work and vote to prevent distress. When James wrote, the Christian had no influence with the governments of the world. Now he can assist in making and enforcing laws. The duty of ministering to the fatherless and the widow remains; the manner of its fulfillment has changed.

James lays his finger on the cause of party strife. Fighting and quarreling come from unregulated desire. Men live the narrow life of sensation. They do not organize their desire in accordance with the demands of the moral world. They grasp after money that they may spend it on their pleasures. They go to health resorts to regain strength for riotous living. The prosperity of one excites the envy of another. They provide for the future by letting their ideals go and by making friends with the world of mammon and unrighteousness. They thus resist God and invite his wrath. The wisdom of this sort of life is spurious and the way of peace it does not know.

Plainness of speech and high ethical standards may exist in connection with a tender regard for the sinful. James demanded much of himself and of his brethren. He knew, however, that his business was to save men, not to condemn them. The honor of the church is best protected when it rescues the erring. When it casts them out of its own protection it may gain something but its gain is far less than it would be if by her ministry she made the bad man good. [Midweek Service, Oct. 16.] S. J.

The Daily Press

Not long ago a prominent man of letters stated as his opinion and practice that all any person who values his time can afford to do is to read the headlines of the "stories" of the daily press. That is undoubtedly overstated. Perhaps if that eminent gentleman had been in the habit of giving the better daily papers a closer attention, he would realize his mistake. Nevertheless, the gentleman was right to a larger degree than might be supposed. Considering the importance of the daily press in the making and molding of public opinion and the power it holds either for good or for evil, it is amazing that the level of journalism is not higher. This is not denying there are daily papers of notably high character—newspapers guided by men above reproach and of marked ability. The failings of the average local newspaper might be forgiven if the subject matter were itself of the first quality. Here graver errors creep in. The reporter is usually young and inexperienced. Possibly he is a high school graduate; probably not. From the word go this beginner is taught that what the public wants is something startling, or sensational. That is the mistake which most editors are making, a mistake from the economic standpoint in the large if not from the personal angle. Too many daily papers cater to sensation-loving readers, and much news is published that is greatly distorted, even if based on fact. In any event it should never have been given to the public where all may read it, both young and old. What may we believe then? In general it may be said that accounts of events of national and international importance, news regarding definite happenings, such as railway disasters, bills passed in congress, ship-launchings, conventions held, as a rule, may be regarded as trustworthy. But while the facts may be present, in the main, "stories" dealing with such personal relations as divorce and subjects of an allied character, and those having to do with political and campaign subjects, may be read with several grains of salt. In matters affecting religion the reporting, with all too great frequency, is ridiculously inaccurate, and especially so when denominational affairs are discussed. Ministerial scandals, however, are well "played up." In behalf of the papers it must be said that in many ways the average daily is not as "yellow" as a few years ago, as much effort to improve them has not been without fruit. But if a person wishes to get the real facts and is willing to put accuracy before the advantage of getting his news daily, he should read some of the better weeklies and monthlies. Much of the foregoing is justified by the testimony of newspaper makers themselves as given at the recent convention in Madison, Wis. It is this distrust of the daily press which led to the enactment of the new federal statute intended to regulate what legislators regard as abuses. Aimed at the daily papers, the operation of the law includes 18,000 weeklies. It was a mistake, although highly complimentary to the religious papers, to exclude them from the restrictions of the law.

Sectarian Garb Again

So important does President Taft regard the matter of the prohibition of the use of religious garb by teachers of Indian schools, as ordered by Mr. Robert G. Valentine, late commissioner of Indian affairs, that he has caused a pamphlet discussing the subject to be prepared by Secretary Fisher, of the Department of the Interior, which pamphlet, accompanied by a letter from the President, has been sent broadcast over the country. It will be recalled that Commissioner Valentine, last January, issued an order which directed that "in government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as government employés." This order greatly incensed the Catholics and accordingly, after a tremendous protest by Father Ketcham, manager of Catholic Indian education, it was revoked by the President. Subsequently a public hearing was given to the matter, at which time printed arguments were presented.

The secretary of the Interior and the President having now had the matter under consideration for months, the former orders the revocation to stand, in which course the President concurs. Secretary Fisher holds there is no legal prohibition against the employment of government teachers who wear religious dress, and that opinion is indorsed by the President. The result is that in government Indian schools Catholic nuns in the garb of their religious order, are permitted to teach their pupils, although the President concludes his defense of the revoking order by declaring that it shall be hereafter the policy to maintain "only non-sectarian teaching by government teachers in government schools" and "to leave to the various denominations interested, full opportunity, out of regular school hours in the rooms of such government schools, to conduct religious education according to the customs and tenets of each denomination."

The President's solution of the matter appears to be an impossible effort to please both Catholics and Protestants. But it is doubtful that the solution can be justified either by expediency or principle.

Apparently it is owing to his failure to sustain his position that Commissioner Valentine resigned, although in his letter of resignation he expresses confidence that the President would make a selection of his successor as distinguished as that of Miss Lathrop, of Chicago, the head of the new children's bureau. We shall watch the President's choice of a successor to the brave and worthy Valentine with interest, not to say solicitude.

Christian Union by Way of Calamity

At Regina, Canada, after that city had been devastated by a tornado, the churches joined in a union service which seemed to voice the need of every faith. A layman writing to the Congregationalist describes the occasion as follows:

A calamity more often reveals the brotherhood of man than a great occasion for rejoicing. In times of stress, too, men acknowledge the fatherhood of God as they do not always in times of blessing. One of our correspondents who has recently visited Regina, the cyclone stricken city in Saskatchewan, found there evidences of hope and courage which surprised him. He writes:

"I had reached the city early Saturday morning and had spent the day among the ruins left by the storm of the Sunday previous. Now it was Sunday again. Of course the ten young men who composed the club were going to church. They always went. Their beautiful church home had been destroyed, but the city hall doors were wide open. Fortunately we were early, for the hall seated only seven hundred. The people there go to church. And what a service! The hymns had meaning; the anthem was true worship. The minister said he wasn't going to preach. He didn't. But his words gripped our souls. There was sadness, but not rebellion. Not a discordant note was struck. Trust and hope possessed all lives.

"I glanced over the announcements, 'A joint meeting of the quarterly and trustee boards is called for 2.30 p. m., Monday, July 8, at the Y. M. C. A. The object of this meeting is to consider what steps may be taken to coördinate the rebuilding operations of the Presbyterian and Methodist churches. It is important that every member be present.' 'The Epworth League will hold its regular meeting in St. Mary's Hall (Roman Catholic) at eight o'clock Monday evening.'

"I forgot that I was a Congregationalist in a Methodist meeting house. Congregationalists, Methodists, Presbyterians, Roman Catholics—we were all fellow-Christians humbly bowing before a common loving Father in time of need. So does Regina, Saskatchewan, lead in church union."

Failure of the Thomas Paine Memorial

If, at times, one inclines to the opinion that faith in Christianity is declining, there comes to hearten him the assurance that the old infidelity of Thomas Paine has gone forever. The world will build memorials to men of action, not to the destructionists of any type, save those who destroy to build more enduringly. The following from the *Advance* is a timely comment upon a significant failure:

The career of Thomas Paine, born in 1737, died in 1809, little known in any country today, was a remarkable one. England was his cradle and his school. America was the home of his middle life and he lived later in France as one of her own citizens. Indeed both in America and France he sat in legislative councils. He was part of his life a preacher of the Quaker sect, and most of his life a bitter opponent of every form of Christianity. Three nations acknowledge the power of his pen. In clearness, vigor and logical acumen he had no superior. America presented him with a country estate and endowed him with a competent pension. But when some admirers of his career attempted—was it twenty years ago?—to build in Boston a Paine Memorial Hall and to erect a Paine Memorial Monument there, Robert Ingersoll gave a lecture to start the enterprise. His personal contribution netted \$1,300. But the America of today would have none of Paine as Ingersoll discovered. The last we remember of the Paine Memorial Hall it had passed into the hands of some church as a mission center and now comes the sole surviving trustee of the monument fund asking the courts of Massachusetts what shall be done with the \$4,000 which had been collected for that purpose, and to which no additions have been made for many years. No one can read Paine's life as reported in any impartial cyclopedia without being reminded of the Scripture saying that "The memory of the just is blessed, but the name of the wicked shall rot."

Methodists Impatient at Union Delay

All who have adopted the programme of union will share the feeling of impatience with the Methodist Church of Canada. While there are times when progress seems to be impossible, there is ground for feeling that delays are dangerous. Marking time in this region is a poor business. The Continent sizes up the situation as follows:

The Methodist committee which has been negotiating union in Canada with the Presbyterians and the Congregationalists, meeting recently to consider the Presbyterian request for further time in which to develop union sentiment, responded with a gracious recognition of the spirit of the Presbyterian Assembly, but could not refrain from expressing some impatience at the delay.

The Methodist committee feels that its denomination is ready to go ahead with actual organic union, and fears that the waiting time, which is expected to diminish the antiunion minority among the Presbyterians, may increase it among the Methodists. The committee passed a resolution saying: "If the union of the negotiating churches is to be brought about, it is in the interest of the church and of the extension of the kingdom that the said union should be consummated as soon as practicable." And while the Methodists were willing to agree to coöperation meanwhile, as the Presbyterians had proposed, they put on record the conviction that "such coöperation is more difficult and much less desirable than organic union, which no provisional arrangements ought to be permitted to delay."

It cannot be thought strange that the Methodist committee is thus eager to proceed with immediate union when it is considered what an overwhelming union majority was rolled up by the general poll of the laity of the church—a ratio of fully six to one. Among young people under 18—whose votes were taken separately—the ratio was seven to one.

Will There Be Time?

When man has harnessed lightning to his will,
And spanned the ocean's breadth with bows of steel;
When he has made the universe his mill,
And set the winds to work to drive his wheel;
When he has scaled the skies with ghostly mirth
To rob the stars of their stupendous powers;
When he has probed the bowels of the earth,
And gathered up the breath of all the flowers;
Will he then pause a while to count the dead
Whom poverty and steel have ground to dust?
Will he then heed the children's cry for bread?
Or hear the mother's wail for what is just?
Will he then square himself with God and man?
Will he repudiate the vice and crime
That have endured since being first began?
God! can he do all this? Will there be time?

Belle Fligelman, in The Survey.

The Louisville Convention Program

October 15-22

MONDAY AND TUESDAY, OCTOBER 14-15, 1912

Annual Board Meetings

Monday Evening. Warren Memorial Presbyterian Church.
7:30 Annual Board Meeting of the Christian Woman's Board of Missions.

Tuesday Morning. Broadway Christian Church.
10:00 Annual Meeting of National and State Secretaries' Association.

Tuesday Afternoon. Warren Memorial Presbyterian Church.
2:00 Annual Board Meeting of the Christian Woman's Board of Missions.

Tuesday Afternoon. Broadway Christian Church.
2:00. Annual Meeting of the Board of Managers of the American Christian Missionary Society.
3:30. Annual Meeting of the Board of Managers of the Foreign Christian Missionary Society.

Joint Introductory Services

PROGRAM.

Evening. Armory.
7:30. Praise Service W. E. M. Hackleman, Leader.
7:45. Devotional Service Led by W. H. Book.
8:00. Address of Welcome, on Behalf of the Churches of Louisville E. L. Powell.
Address of Welcome, on Behalf of the City of Louisville Mayor W. O. Head.
Address of Welcome, on Behalf of the State of Kentucky Governor James B. McCreary.
Response, on Behalf of Convention R. A. Long.
8:45. Convention Sermon Hugh McLellan.
9:15. Announcements.
9:30. Adjournment.

WEDNESDAY, OCTOBER 16, 1912.

Christian Woman's Board of Missions

PROGRAM.

Morning. Armory.
9:30. Praise Service.
Invocation.
9:40. Bible Study and Prayer Mrs. Ida Withers Harrison.
10:00. Report of Corresponding Secretary Mrs. M. E. Harlan.
10:20. Treasurer's Report Miss Mary J. Judson.
10:30. Address—"Twenty-seven Years of Achievement in Southern Highlands" H. J. Derthick.
10:00. Address—"School Work in India" Miss Caroline Pope.
Music.
11:30. Why a Missionary Miss Myrtle Furman.
11:35. Why a Medical Missionary Dr. Gail Tallman.
11:40. Why India Miss Anna Cowdrey.
11:45. Liberia for Christ Emory W. Ross.
11:55. Address—"The White Man's Debt to the Negro" Peter Ainslie.

12:25. Hymn and Benediction.

Afternoon. Armory.
2:30. Bible Study and Prayer Prof. F. L. Jewett.
2:50. Report of Young People's Department Miss Mattie Pounds.
3:05. Address—"The Church and the Child" H. D. Smith.
3:30. Address—"A Visit to India" Miss Annette Newcomer.
3:50. Solo Mrs. Arlene Dux Scoville.
4:00. Committee Reports.
4:25. Work of Temperance Board Oliver W. Stewart.
5:00. Benediction.

Evening. Armory.
7:30. Praise Service.
7:40. Bible Study and Prayer Prof. W. C. Payne.
8:00. Address—"The Making of Modern Apostles" Charles T. Paul, President College of Missions.
Presentation of Students from College of Missions.
Closing Hymn and Prayer.

WEDNESDAY, OCTOBER 16, 1912.

Brotherhood of Disciples of Christ

PROGRAM.

Presiding Officer, J. N. Haymaker, National Vice-president.
Afternoon. First Christian Church.
2:30. Song Service.
2:45. National President's Address R. A. Long.
3:15. National Secretary's Report E. E. Elliott.
3:35. Roll Call of Chapters, and Business Session.
Report of Committee on Resolutions.
Report of National Advisory Council.
4:30. Devotional Period.
4:45. Spiritual Address by A. B. Philpott.
Adjournment.
Evening. The Galt House.
6:30. Banquet Hour.
Address—"The Call of the World" Dr. J. E. Williams.
Vice-president University of Nanking, China.
Address—"Massing the Masculine."

THURSDAY, OCTOBER 17, 1912.

Foreign Christian Missionary Society

PROGRAM.

Morning. Armory.
9:30. Devotional Exercises Led by J. J. Castleberry.
9:45. Appointment of Committees.
10:00. Annual Reports.
10:40. Season of Intercession Led by A. W. Taylor.
11:00. The Million-Dollar Movement.
"A Business Man's Attitude" E. A. Gongwer.
"A Movement of Need" David W. Teachout.
"The Spiritual Aspects of the Movement"
"Africa's Travail" Dr. R. J. Dye.
"India's Sorrow" D. O. Cunningham.
"The Philippines' Open Door" B. L. Kershner.
"Tibet—The Secluded" Dr. A. L. Shelton.
"The Disciples of Christ a World Power" ... A. E. Cory.

12:30 Adjournment.

Afternoon. Armory.
2:30. Prayer and Praise Led by C. O. Reynard.
2:45. Business Period—Report of Committees.
3:15. National Benevolent Association Address Chas. S. Medbury.
3:45. Address—"Missions an Expression of Loyalty" W. F. Reagor.
4:05. Address—"Open Doors in Japan" R. D. McCoy.
4:15. Address—"The Oregon" E. R. Moon.
4:25. Address—"Our Progress and a Cause" C. P. Hedges.
4:35. Address—"Opportunities and Responsibilities of Individual Work" C. E. Benlehr.
4:45. Address—"The University of Nanking" .. C. S. Settlemyer.
4:55. Address—"Educational Work Among Chinese Girls" Mrs. C. S. Settlemyer.
5:05. Address—"My Work in Japan" Miss Mary F. Leaiard.
5:15. Unfinished Business.
5:30. Adjournment.

Evening. Armory.
7:30. Devotional.
7:45. Introduction of Visitors.
8:20. Report of Visit to the Congo S. J. Corey.

FRIDAY, OCTOBER 18, 1912.

American Christian Missionary Society

PROGRAM.

Morning. Armory.
9:30. Prayer and Praise Led by J. T. Boone.
9:45. Report of Church Extension Board Geo. W. Muckley.
9:55. Address—"Church Extension Values" John H. Booth.
10:15. Report and Address of Board of Ministerial Relief. W. R. Warren.
10:45. Report of American Christian Missionary Society.

- I. N. McCash.
 11:15. Introduction of Missionaries.
 11:30. President's Address C. M. Chilton.
 Announcements of Committees.
 12:30. Adjournment.

Evening.**Armory.**

- 7:30. Prayer and Praise Led by M. M. Ammunson.
 8:00. Address—"Extending Church Extension"
 Robert Graham Frank.
 8:30. Address—"The Social Consciousness" .. Raymond Robins.

SATURDAY, OCTOBER 19, 1912.

Mass Meeting

Frederick A. Henry, Presiding.

Morning.**Armory.**

- 9:30. Devotional Service.
 9:45. Historical Statement B. A. Abbott.
 Report of Committee on Unification.
 Discussion.
 Reorganization.
 Business Session of Unity Council.
 12:30. Adjournment.

Sunday-school**Afternoon.****Armory.**

- 2:30. Prayer and Praise Led by W. C. Bower.
 Solo C. C. Cline.
 2:45. "The Work of the Year" Robt. M. Hopkins.
 3:15. "The New Crusade" Cary E. Morgan.
 3:45. "The Bible-school as a City Church Builder" .. O. F. Jordan.
 4:15. "The Moninger Memorial Enterprise" Walter Mansell.
 4:45. Business Session.
 5:00. Adjournment.

- 5:30—7:00. Banquet—"Missionary Workers in the Bible-school" First Christian Church.

Evening.**Armory.**

- 7:30. Devotional Led by L. O. Bricker.
 8:00. "The Bible-school as a Field of Service" .. Will A. Brown,
 Missionary Secretary International S. S. Association.

- 8:30. Report of National Benevolent Association Treasurer Lee W. Grant.
 9:00. Report of Nominating Committee.
 9:10. Report of the Board with Stereopticon ... J. H. Mohorter.
 9:45. Adjournment.

SUNDAY, OCTOBER 20, 1912.

Morning Service**Morning.****Armory.**

- 9:30. Demonstration Sunday-school
 Superintendent, Walter E. Frazee.
 Teacher, R. P. Shepherd.
 11:00. Preaching Charles Reign Scoville.
 There will be preaching in all the churches, as usual. The ministers attending the Convention will speak in such churches in and around Louisville as may be offered. Full announcements will be made in the daily papers on Saturday.

Afternoon.**Armory.**

- 3:00. Communion Service Led by W. H. Bartholomew
 and S. M. Jefferson.

Commission on Christian Union**Evening.****Armory.**

- 7:30. Devotional Exercises.
 7:45. Address—"Christian Union" Bishop Boyd Vincent.
 8:15. Address—"Christian Union from the Viewpoint of
 the Foreign Field."
 8:45. Greetings from Other Communions.
 9:00. Consecration Words B. B. Tyler.

Christian Endeavor

Austin Hunter, Chicago, Presiding.

Evening.**First Christian Church.**

- 6:30. Christian Endeavor Prayer Meeting .. Led by W. D. Bartle.
 7:30. Report of the National Board of Christian Endeavor.
 Claude E. Hill, National Superintendent.
 7:45. Address Earle Wilfley.
 8:25. Address .. William Shaw, General Secretary United
 Society of Christian Endeavor.
 Consecration Service.

The "Shock" of Evil

By W. H. Johnson

The statement of Miss Jane Addams that "Evil does not shock us as it once did" has naturally caused some comment and still more serious thought. A keen appreciation of "the exceeding sinfulness of sin" has quite generally been regarded as a necessary element in the ideal Christian character, and the assertion of one whose opinion commands respect that wrong-doing no longer shocks people as of old might easily be interpreted to mean that we are drifting into an age of moral laxity—that by long contact with vice we have actually reached the point where

"seen too oft, familiar with her face,
 We first endure, then pity, then embrace."

A belief in the progressive, moral improvement of the race as a whole, from age to age, is entirely compatible with due recognition of the historic fact that an individual, a community, a class, or even a nation, may for a time suffer serious moral deterioration. Aside from this general truth, human nature is weak and inconsistent enough to allow lapses at specific points in the moral field at a time when the moral movement as a whole is clearly and vigorously upward. We cannot assume, then, that the deterioration which the statement of Miss Addams might imply, if it be true, is a sheer impossibility, because of its conflict with a general law of upward moral evolution. It behooves us rather to study the situation seriously, and if evil really does shock us less, to get an intelligent grasp of the reason for the change.

The word "shock" implies a violent recoil of feeling upon encounter with something which reacts overpoweringly upon some of our emotions, such as fear, horror, or disgust. The inherent limitation of human capacity for feeling of any kind makes it impossible that the same exciting cause, if frequently repeated, should go right on producing shock after shock of the same intensity as the original experience. If the effect produced on the nerves of a tender-hearted young soldier by the sight of the first human body torn to pieces by a bursting shell had to be repeated

in all its intensity every time a comrade was mangled within his view, life could not endure the strain. Fortunately, the limit of his capacity to feel so intensely is soon reached, his nerves adjust themselves to the new conditions and he goes on calmly with his duty in the midst of scenes of horror which to many a man without experience would bring a complete nervous collapse. And yet it would be a great mistake to assume that the soldier had become careless or contemptuous of human life. The soldier who enlists conscientiously in a cause which he feels to be just often comes out of a bloody war with a higher regard for the sanctity of human life than he had when he entered.

In like manner it is true that one who, like Miss Addams, follows the call of duty into the midst of the vice and crime concentrated in our cities must of necessity cease to feel the severe moral shock which such conditions always bring to right-minded people at the outset, and yet may acquire at the same time a higher appreciation of the real meaning and value of virtue than ever before. But Miss Addams, doubtless, means more than that a greater or less number of individuals have ceased to be shocked at crime simply because of their frequent contact with it. In a recent volume she speaks of a New York reformer who came to Chicago and in a public address "proceeded to describe the criminals of lower New York in terms and phrases which struck at least one of his auditors as sheer blasphemy against our common human nature." This is a well-deserved rebuke of an attitude of mind all too common among many who engage in the work of social reform. We assume between ourselves and the object of our labors a moral gap so broad and deep that any effective labor across it is practically beyond the limit of mere human endeavor. The sinfulness of sin, whether it be in others or ourselves, has been transformed in our imagination into the sinfulness of certain sinners, in comparison with better people. The man whose hands are always "uplifted in holy horror" at the dreadful wickedness of some class of offenders or other is too often scarcely conscious that there is any such thing as the

"common human nature" to which Miss Addams refers. Human brotherhood is not a vital concept of his thinking, and he will never get close enough to be of any real service to the classes whom he regards as so desperately below his own level. A horror of sin which separates one too far from any sympathetic contact with the sinner, of whatever kind or degree, is a questionable virtue. That is a fine touch of Kingsley in the closing chapter of "Hypatia." During Philammon's later years in the desert monastery, the monks, with their traditional ideas of woman as the great moral stumbling-block of mankind, became scandalized that he was frequently heard to mention the names of two women in his prayers. When one was sent to him to remonstrate, his answer was: "It is true; tell my brethren that I pray nightly for two women; both of them young; both of them beautiful; both of them beloved by me more than I love my own soul; and tell them, moreover, that one of the two was a harlot, and the other was a heathen." Philammon had seen and loved the essentially Christian virtues which existed in the pure and noble Hypatia along with devotion to her pagan philosophy, and he had seen and loved the capacity for chaste and tender affection in Pelagia in spite of the life of sensual indulgence into which circumstances and lack of proper training had led her.

Miss Addams has learned what all of us must learn if some of the most perplexing social problems of the age are ever to be solved, and that is that those whose lives we would make better and happier must not be set off in the distance and treated as "classes"—defective, dependent, vicious, or what not—but that we must approach them on the common plane of human brotherhood, enlist the really good qualities which the sympathetic eye will always find already in their possession, and work right along

with them, not specifically and exclusively for their elevation, but for the elevation of all. The man or woman who learns to work with others in this way, rather than for them, learns to know better what human nature is, in himself as well as in others, with its unmeasurable capacities for both good and evil, whatever the class to which one belongs or the circumstances by which he is surrounded. With this better knowledge of the real range of possibilities within any human heart, we are somewhat less surprised, and hence less severely shocked, that this woman has become a shoplifter under one set of temptations and that one sold her virtue for money under another; that certain surroundings have made a wife-murderer out of one man and different surroundings a burglar of another. When we learn thoroughly that Pharisaism in those who have been blessed with good training and surroundings may really be just as wide a deviation from what can fairly be asked in the way of moral achievement as theft, violence or unchastity on the part of those to whom these helpful surroundings have been denied, the upward path will be easier for all. So far as the lessening sense of "shock" from contact with human wrong-doing which Miss Addams has noted comes from progress toward a completer human sympathy, it is to be heartily welcomed, rather than regretted. In this particular aspect of her work she is probably in advance of the sentiment prevalent in most of the more distinctively religious agencies at work in the same field, just as the pioneer anti-slavery men were in advance of the sentiment prevalent in the churches of their day. Let us hope that neither the ethical nor the distinctively religious agencies in this work may despise the aid of the other, or scorn to learn from the other on due occasion, for their ultimate ends are not necessarily antagonistic at any point and are certainly identical at many.

The Man Who Burned Out for God

The Life Story of the Sainted Henry Martyn

By Bernard Gruenstein

The centennial of Henry Martyn's premature death will be observed by the Christian world next Wednesday, October 16, as a day of definite prayer for the Moslem world. As Wednesday night is usually given over to the midweek services of the churches, it would be a splendid idea to make next Wednesday night a missionary night as well as a prayer night.

When Henry Martyn died in Tokat, Persia, on October 16, 1812, he was exactly thirty-one years, seven months and twenty-eight days old. He had not lived a generation, and yet he accomplished more than most missionaries achieve even after labors extending over a period greater than Martyn's natural life time. The fact that the entire Christian world is called to definite prayer 100 years after his death, speaks for itself. His death brought an eloquent tribute of verse from Lord Macaulay. His brief life found its way even into a popular novel written in 1871 by "Holmes Lee" (Miss Harriet Parr) under the title of "Her Title of Honor." His influence was felt in the most unexpected of places like Halle, Germany, where the celebrated Professor Tholuck many years later acknowledged his indebtedness as follows: "The biography of the missionary Martyn—the man who, even among the Persian Mohammedans, was known only as the holy—opened also in my life a new era of religious progress."

Influence on Cambridge.

How profoundly he affected his alma mater, the University of Cambridge, England, may easily be imagined when it is told that about 450 Cambridge graduates have followed the footsteps of Henry Martyn into India and Persia, raising the Cross where only the Crescent is known. And yet it can be fairly said from one point of view that Henry Martyn might be considered a missionary failure so far as direct results may be taken into account. His entire labor in the Moslem world did not last seven years.

He had only one convert to his credit in India. But if he failed as a missionary directly, he became the most brilliant translator of his day and the influences he has set so dynamically into motion can never be reckoned. Henry Martyn's genius was in translation, as we shall soon see.

Father a Cornwall Miner.

Martyn's father, John Martyn, was originally a common miner in the Gwennap mines of Cornwall, England, but by native intelligence and perseverance he climbed the industrial ladder until he became the head clerk of a merchant's office at Truro, where Henry Martyn was born on February 18, 1781. One biographer describes little Henry as "a delicate, consumptive boy", and yet Henry persevered, much like his father did before him, at the Truro Grammar School from 1788 to October, 1797, when he entered St. John's College, Cambridge, after failing to obtain a scholarship at Corpus Christi College, Oxford. After four years of classical studies, this miner's son, "a delicate consumptive boy," not only took the Cambridge B. A. degree, but graduated as "senior wrangler" and carried off besides honors as a first Smith's prizeman. We find him elected a Fellow of Cambridge on April 5, 1802, when he won the first Latin prize.

Influence of Charles Simeon.

It was in this moulding period of his life, when fellow students knew him as "the man who had not lost an hour," that Henry Martyn gradually arrived at the great decision of his life. He wanted to be a barrister, but he was destined otherwise. His devoted sister induced him to read and study the Scriptures. He fell under the spell of that great evangelical leader of his day, Charles Simeon, the university preacher. Simeon mentioned William Carey to the youth, and said: "Martyn, are you not the sort of man who might give your life to the evangelization of India?" Here the seed was planted. Young Martin was given "The Life

of David Brainerd" to read. Slowly he was coming to that grand resolve of his, "to burn out for God," which resolve he fulfilled more literally and more speedily than he ever consciously realized. He was ordained a deacon in the Church of England on October 22, 1803, and was happily made a curate under the powerful Charles Simeon. A year later (1804) Martyn won his M. A. from Cambridge, and it is understood that he was about to offer himself as a volunteer for the Church Missionary Society. But reverses fell upon his young life (he was only twenty-three years old then) in the form of a lost patrimony making him and his loving sister suddenly dependent. Friends intervened and secured for him a chaplaincy on the Bengal establishment of the East India Company in January, 1805, when he also became a Bachelor of Divinity.

Translating Tasks Begun.

And now Henry Martyn is to "burn out for God" in six and a half years after he arrives, in April, 1806, at Calcutta, India. His genius, like the poet, John Keats, will be an early one, but it will be full-blown and its leaves will be spread for the healing of the nations. That trip to Calcutta lasted about ten months on the high seas in those days of snail-movement ships, but Martyn is the man "who never lost an hour," as his fellow students testified later. Detained at Calcutta, he studied Hindustani until October, 1806, some five months, before he proceeded to Dinapore. It was here that his genius for translation began. He translated the New Testament into Hindustani, the work being finished before he transferred in April, 1809, to Cawnpore, India.

Savagely Productive.

At Cawnpore Martyn became savagely productive, fighting off loneliness, disease and melancholy while Lydia Grenfell, his fiancée, was so far away. There was a Mrs. Sherwood there. She had a little eighteen

months' old daughter, little Lucy Sherwood. The Sherwoods came over to the bungalow to cheer the young chaplain-missionary. Mrs. Sherwood gives a pen-picture of little Lucy sitting on his Hebrew Lexicon, so sorely needed by the translator, "making eyes" at him. But so gentle was Henry Martyn, we are told, that he could never rebuke the child. He was not only a genius, but he was a gentle one. It is at Cawnpore he preached his first sermon to the howling Mohammedans in their own tongue one evening after his usual exercises as chaplain for the Europeans; it is at Cawnpore that he established five little schools for the children, at his own expense; it is at Cawnpore he is gratified to see the opening of the first church on September 30, 1810; it is at Cawnpore, he translates twice the New Testament into Persian, the Psalms from Hebrew into Persian, the Gospels into Judeo-Persic the Prayer Book of the Church of England into Hindustani. He is heroically "burning out for God" in truth and in sincerity; no wonder "his praise is in the churches." It is hard to understand that all this product came from his genius before he was thirty-years old. It is easier to understand why his health failed and why he obtained leave to go to Persia where he might correct his New Testament translation, thence to Arabia where he intended to translate the New Testament into Arabic.

Two More Years to Live.

He has not two more years to live, but this is mercifully hidden from him. In January, 1811, Martyn left Bombay for Bushire with letters from Sir John Malcolm to various people at Shiraz, "the Athens of Greece" and Isfahan, another important Persian city. He is the first clergyman in Shiraz. It is here where he engaged in those interminable disputes, it seems, with all classes of Mohammedans, who cannot dispute the saintliness of his character. On July 5, 1812, he arrives at Tabriz and here the clouds begin to thicken. He tried to present the Shah of Persia with a copy of the New Testament, but that royal personage demanded credentials. The attempt was unsuccessful. Martyn was seized with fever, but the British Ambassador, Sir Gore Ouseley, nursed him back to life. Sir Gore later presented the Shah with the Persian New Testament translated by Martyn, and later still took it to St. Petersburg, and superintended its publication and its circulation.

Starts on Return for His Bride.

Henry Martyn now decided to return to England to claim his bride, Lydia Grenfell. It was his idea to travel via Constantinople for 1,300 miles on horseback with two Armenian servants. On September 12, 1812, he is starting, flying from place to place, to get to Christian civilization and to Lydia Grenfell. He is trying too to escape a

spreading plague when he arrived at Tokat. But God had use for him among the angels of heaven. Martyn took to his bed. For a week he struggled with the foul disease that had laid him low. There was not one friendly Christian soul near him. He was too weak to resist, and he gave up the ghost on October 16, 1812. His grave at Tokat was crudely marked by Armenian strangers, but later other hands gave more tender care. His works have been following him. His influence belta the globe. To millions he opened up the Holy Scriptures that are able to make men wise unto salvation. But let Lord Macaulay close this sketch with his feeling and eloquent tribute:

"Here Martyn lies! In manhood's early bloom
The Christian hero found a pagan tomb;
Religion, sorrowing o'er her favorite son
Points to the glorious trophies which he won—
Eternal trophies, not with slaughter red,
Nor stained with tears by hopeless natives shed,
But trophies of the Cross; for that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame are known no more."

"He Restoreth My Soul"

By H. D. Jenkins

In the delightful "Wanderjahr" or vacation jaunt which I took between my seminary studies and my pulpit duties, I had for a traveling companion a young American of a singularly sensitive nature. He was not only open to the influences of sunshine and shadow, as we all are, but like some most delicate bit of mechanism, everything else seemed calculated to elevate or depress him.

But he was especially affected by hunger or thirst, and fatigue actually transformed him. Kindly in temperament and refined in manners, I nevertheless learned in the course of long walks and much Alpine climbing to let him rigidly alone just before dinner. He was a saint after a good meal, but emphatically a sinner before it, and no one who sat with him through the sweets could imagine what he was before the soup. He was a grizzly's cub or a purring kitten according as he was full or empty.

No Nature Fakir.

The writer of the 23d Psalm was no "nature fakir." He had observed animals as well as men; and he noted the great change that came over his familiar flock under the potent influences of "a good feed." His woolly charges were quite other creatures when on the march or in the pasture. Often when changing from one valley to another he had brought them to their journey's end, with trembling knees and lolling tongues and ugly temper, to find them by a night's cool rest and the morning's abundant herbage and water new creatures. The feeble ewes which he had been obliged to urge along with his knees were now full of happy activities; and the males which he had scarcely kept from prodding each other with their curled horns were now sharing the rich grass in delightful amity.

"Jehovah," says the psalmist, "restoreth my soul by rest and food and living streams."

Cannot Always be at Our Best.

"What a pity it is," said Thackeray, "that we cannot be always at our best. But we can't," he added with a shake of his great

head. What a pity that Hamilton could not make that one speech two. But he never reached that level again any more than did his contemporary, Patrick Henry.

But goodness seems to be subject to more violent ebbs and flows than greatness. David is not the only one constrained to cry out, "Why art thou cast down, O my soul?" Cowper is not the only modern saint who has mournfully asked:

"Where is the blessedness I knew
When first I found the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

Even Elijah, whom we see one day on the heights of Carmel bearding Ahab to his face, is presently discovered scurrying down the rocky way of the Kishon and praying that God would take away his life.

A Restoring Society.

What we need today is a revival in the church. What we need today is a society for preserving piety among people of middle age. Some one has wittily said that "the Methodists preach falling from grace, but the Presbyterians practice it." We "take in" 75,000 on confession each year and "charge off" 50,000. These latter are not wholly lost. I preach to a lot of them every Sunday. They have their letters in "cold storage" somewhere, but they have lost all vivifying touch with the present church. They are not the world's people. They are the Lord's people. What they need is not reconversion but restoration—and no one but God can give it.

He gives it, as the psalmist said, through rest and food and waters of refreshing.

We need, through God's holy word, to cultivate the sense of forgiveness. We shall never get that by looking at self, but only by "looking unto Jesus." The sheep is the most defenseless creature that we know and the best protected; but it is the shepherd's "rod" that gives security.

Has Starved Himself.

Many a Christian who thinks he has "quit

the church because he was tired" has really ceased his activities because he is starved. And he has starved himself. He has tried, as Eliphaz says, to "fill his belly with the east wind." He has substituted philosophy for gospel and poetry for prayer. No man ever yet became an athlete upon "bare imagination of a feast." Probably we buy more Bibles and read less than ever before in the history of the church. It is a homely proverb familiar in camp messes that "every army travels upon its stomach." That is, an army is just what its commissary makes it.

I know one farming community in a Western state composed almost wholly of farmers from Holland, in whose several hundred families there is not a person over fifteen years of age who fails to be a member of the church at the cross-roads. What is the

In a critical hour in the year 1894, the year of the Debs rebellion, the word was quietly passed around in the city where I lived, "Let every member of the G. A. R. be ready to answer the roll-call at the ringing of the city bell." Call out the veterans and save the kingdom of God. Let the old soldiers get once more in line. May God restore to the ranks the men who have retired too soon and reveal again in them the courage and endurance of their youth.

THE MARCH OF IMPROVEMENT.

Everywhere we look we see a change in the ways of the world, and usually, we may hope, a change for the better. The cities are growing larger, houses are built in what were open plots not long ago, children are growing up, men and women are learning life's lessons and coming to the fullness of human experience. So it should be in the Christian experience of every believer. As the scholar is not contented without getting a promotion from class to class, so the Christian should not be satisfied to stick fast always at the same stage of learning and obedience.—Isaac O. Rankin.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVII (Continued.)

"Clifford! Clifford!" Van Shaw turned his burning eyes on Clifford, who stood at the end of the bed gravely looking at him, and for a moment the delirium cleared and he spoke quietly.

"Oh! I wanted to thank you for pulling me up that cliff. It was a mighty brave thing to do and I won't forget it."

Elijah Clifford was not a cultured man as the word is ordinarily used, but he was more than that. He "sensed" things. He knew what to do in awkward situations. He did not know what had been said before he came but he saw in one swift glance that matters were in a delicate and critical state. He also saw in a moment what Van Shaw's condition was. He was not in a mental attitude to be reasoned with. So Clifford walked quietly up to the bedside, put one of his strong, firm hands on Van Shaw's trembling fingers as he had clasped them together and said:

"If I had anything to do with helping to save your life, I am very thankful the good God used me. But your mother will tell you when you get well enough to hear it that you owe your life, not to me, but to a braver man, Felix Bauer. I can't help hoping—" Elijah said it with an indescribable accent of tenderness—"that when you get well again, you will make the most of your life to the glory of God!"

For a moment Van Shaw looked up at Clifford in a bewildered manner, but as if he partly understood. Then he turned his head towards Helen and his glance wandered uncertainly about the room. Then he burst into a delirious laugh.

"Bauer saved me! That sneaking cur! Why, he pushed me over the cliff! I'll get even with him! Butting into my affairs! I won't stand for it. His father and mother—"

But Helen could not bear any more. She had cowered down when Van Shaw spoke the first word. Now she whispered to her mother, "Take me out, mother, I cannot bear it."

Clifford simply said to Mrs. Van Shaw:

"We had better go, Mrs. Van Shaw. If you and the nurse need any help, call us."

He took hold of one end of the litter and Mrs. Douglas took the other and they carried Helen out. Before they were out of hearing, Van Shaw was cursing and swearing in a torrent of words that made Helen cover her ears as she lay back on the cot sobbing from the nervous strain she had been bearing.

Clifford and Paul and the Indians finished the work of breaking up camp and in half an hour the party was ready to leave Oraibi. Esther had asked Clifford to wait until she went over to enquire if she could do any more for Mrs. Van Shaw, when she met her coming out of the house.

"No, there is nothing you can do," she said, in answer to Mrs. Douglas's inquiry. "Ross was always that violent whenever he had a fever. Ever since he was little, he has been the same. It is dreadful what words he will use when he is out of his head. But I cannot let Mr. Clifford go until I know the truth about the German, Bauer. If he saved Ross, Mr. Van Shaw would not

forgive me if—if we didn't do something for him. But I have been so confused during all this dreadful affair that I haven't really known how it all happened. I want to see Mr. Bauer, if you can wait a little."

Mrs. Van Shaw was agitated and tearful. Esther could easily see in her a naturally good-natured, kind-hearted woman, with a superficial education, who had ruined her children by unlimited indulgence of all their selfish habits, a woman who had been brought up to believe that the greatest of all things in the world is success in getting money and ingenuity in spending it. With all the rest she was a woman of some direct force of character which, in times of crisis as at the present moment, asserted itself with considerable positiveness.

She came up to the wagons and spoke to Clifford first.

"Mr. Clifford, before you go, I want to know the truth about the rescue of Ross from that fall. I know you told me about Mr. Bauer, but I wasn't clear about it. Mr. Van Shaw would never forgive me if I didn't get the thing straight. He is very particular. And of course, I naturally am deeply interested in knowing what occurred."

"There is Mr. Bauer, madam," said Clifford gravely. "You had better ask him about it."

Bauer was in the same wagon with Mr. and Mrs. Douglas and Helen. On the return trip, in the absence of Mr. Masters, Paul was driving the chuck wagon which had been reloaded so as to allow room for Helen's cot in the rear end of it.

Mrs. Van Shaw went over to the wagon and began to ask Bauer questions.

"Is it true that you went down after my son before Mr. Clifford came?"

"Yes, ma'am."

"In the dark?"

"There are no lights on the edge of the rock."

"Did you see him lying there below?"

"I saw something that looked like a body."

"How far below was it?"

"I don't know. I hadn't time to measure."

"Mr. Clifford said something to me about finding you clinging to Ross's arm. Why were you doing that if he was lying on the ledge?"

"He had turned over and was rolling off."

"Then you were holding his arm—"

"Until help came. Then Mr. Clifford pulled him back over the edge."

Mrs. Van Shaw paused. Then she said abruptly:

"My son says you pushed him over the cliff."

"How dreadful!" a voice broke in and there was Helen, her cheeks on fire, sitting up confronting Mrs. Van Shaw.

"I know, Miss Douglas, he spoke in his delirium. But what were you doing out there together? Why should you and Ross be there?" she said, turning again to Bauer, who, when confronted with Van Shaw's charge, had turned pale and clenched his fingers deep into his palms.

"I cannot tell you why we were there. I did not push him over the cliff. The edge

of it where he stood crumbled and he went down."

"Why were you there with him? Can't you tell me that?"

"I would rather not."

Mrs. Van Shaw looked uncertainly from one to another. There was a mystery here. She was too much of a woman of the world not to know, and indeed, her son had plainly told her that he was infatuated with Miss Douglas, but what had this obscure German invalid to do with it? In the midst of all her questions, Helen broke in.

"Mrs. Van Shaw, do you realize that Mr. Bauer risked his life to save your son? What he said about being pushed over the cliff is a fearful thing to say even in delirium. Surely you can't believe that, after knowing that Mr. Bauer went down the cliff to save him."

She spoke with a passionate eagerness that was an expression of one of the splendid traits of her personality,—a genuine love of justice. Poor Bauer hardly realized that she was defending him, but he said to himself even then that he had never seen her beauty flame out so magnificently. And then before Mrs. Van Shaw could reply to Helen, he said to the astonishment of all in the breathless group:

"I ought to confess to you, Mrs. Van Shaw, that just before your son fell over the cliff, I had a feeling of hatred for him so strong that I—I—think I had murder in my heart. I don't pretend to deny that I came the nearest that night to being a murderer in feeling that I ever came. But I was at least six feet away. I never put my hands on him. His fall was a pure accident. May I add that the moment he fell, my hatred seemed to leave me, and I had no thought except to try to save him."

Mrs. Van Shaw stared at Bauer in astonishment. She had never met any one in her circle of acquaintances who possessed such transparent honesty. But she was a woman who, with all her faults, had some rugged sense of honor and was more than an ordinary judge of character. She came up to Bauer closer and put out her hand.

"Mr. Bauer," she said frankly, "I believe what you say. And I can't let you leave without expressing my great thanks for your brave act. Ross must have been talking in his delirium. But you know—I remember one German proverb in my school-girl exercises—'Jeder Mutter Kind ist schön.' 'Every mother thinks her own child beautiful.' And I couldn't understand how Ross could make such a statement. But why should you have such a hatred for my poor boy?"

The question was one that Bauer could not very well answer, and he did not even speak a word. Mrs. Van Shaw looked at Mrs. Douglas and Helen. Helen's cheeks burned. Mrs. Van Shaw was a woman of the world and she thought she understood some of the reason for Bauer's silence and Helen's confusion. But she was also convinced that something more than a jealous rivalry between two young men must account for the depth of feeling on the German student's part.

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A BY-PRODUCT OF SCHOOL SUFFRAGE FOR WOMEN

Last March, the General Assembly of Kentucky passed a bill giving the right of school suffrage to all women in the commonwealth who were twenty-one years of age, citizens of the United States, residents of the state for one year, of the county for six months, of the precinct for sixty days and who were able to read and write. The passage of this law was the culmination of the work of a decade, and the occasion of much rejoicing among the women of the state who had labored for it.

Work of Women's Societies.

But the champions of the bill realized that its passage was not the end of this work, but rather the beginning of more strenuous labors; to make a new law effective is often as difficult as to secure its enactment. The Kentucky Federation of Women's Clubs, an organization of about twelve thousand women, was its chief promoter in the final and successful legislation campaign, and it was endorsed by all the other state organizations of women, except the church societies; these were not asked to join in the movement, for fear that the cry might be raised of the violation of the principle of the separation of church and state. But even these numerous and influential organizations represented but a small part of the womanhood of the state. Early last summer, the State Federation of Women's Clubs formed a Publicity Committee for School Suffrage, and it has conducted an effective propaganda in the preparation and free distribution of literature on the subject.

Campaign in a Kentucky Town.

But the real work to reach the ignorant and indifferent woman has to be done in the cities and towns and rural communities of the state. The writer thought it might be worth while to tell of the campaign in the town in which she lives, because it illustrates a side of school suffrage that is not always emphasized.

Our plea for the school franchise for women is based primarily on the relation of mother and child—a relation that should follow the little one when it enters the school at six years of age, as well as guard and guide it in the home. And all normal women, even if they be unmarried, or married without children, are potential mothers, and should share in the care the state gives to its future citizens. But there are other phases of this great subject, and it is to one of the by-products of school suffrage for women that I would now call attention.

The law went into effect the middle of last June, ninety days after its passage, and the women will cast their first vote at the November election. A mass meeting of the women of the town was called in the daily papers by the presidents of all the women's societies which worked for civic betterment. A simple, yet sufficient plan of work was adopted at the meeting.

House to House Visitation.

It was decided to undertake a house to house visitation, and secure the name of every woman who possessed the qualifications of a voter, give her a leaflet issued for that purpose, and such verbal instruction as she was willing to receive. The canvass was not only for the purpose of securing a census of the women voters of the town, and their at-

titude to school suffrage, but was to be educational and inspirational as well. To do this work thoroughly in a town of nearly 40,000 people meant much work and many workers.

The organization for this purpose consisted of a general chairman, who was to have the oversight of the whole campaign; in addition to her, chairmen for each of the five wards of the city were elected, and they were empowered to appoint leaders in the various precincts in their wards.

Ignorance of Ward Boundaries.

The first thing all the workers at the meeting discovered was their own profound ignorance of the boundaries of the various wards—and not a soul there knew how many precincts there were in the town! In their simplicity, they thought they had nothing to do but follow the scriptural injunction, and go home and ask their husbands; but their ideals of manly wisdom were severely strained, when they found those oracles knew but little more about the political map of the city than they did.

So they were forced to go to the Court House, and with the help of the county clerk and engineer, they finally secured maps of the town with the wards and precincts distinctly marked on them. If the children in the schools study their geographies as faithfully as their mothers and sisters and aunts have studied these maps, it will be the banner year in that department. Now, these ward chairmen and precinct leaders know their town from north to south and east to west.

Courage Grows by Action.

For a while, we feared we should be unable to get the requisite number of precinct visitors. We began to hold weekly meetings a month ago, and at the first meeting the number of volunteers fell lamentably short of what was needed; those who agreed to go had a certain gloom in their countenances that was far from reassuring. But as they went, their courage grew. At the next meeting, as they reported their visits and their adventures, their faces brightened and their voices had the ring of conviction in them. As in all good work, their own faith has been strengthened by their ministrations to others. At each meeting, new visitors have volunteered, and now (a week before registration) the visitation is nearing completion.

Women Broadened in Mind and Sympathy.

Yesterday afternoon, we had a mass meeting of women, addressed by Dr. Earl Barnes of Philadelphia, a famous teacher, author, and lecturer, and by women from adjacent towns, where similar campaigns are being conducted. As the chairman looked into the upturned faces, and saw the glow of enthusiasm there, she felt that if the new school franchise did nothing else but thus arouse the women, it had more than justified its existence. Women who are actively engaged in this brief campaign, already know more of their city and of each other than ever before. Some who live in elegant homes, who ride in carriages and automobiles, have entered humble cottages and talked with their sisters who are engaged in the grim struggle for daily bread. We cannot but believe that this better knowledge of our city and its citizens will increase our love for both. Those who have engaged in this good work

can better understand Henry Drummond's noble words:

"Traveler to God's last city, be glad that you are alive. Be thankful for the city at your door, and for the chance to build its walls a little nearer heaven before you go. Pray for yet a little while to redeem the wasted years; and week by week as you go forth from worship, and day by day as you arise to face this great and needy world, learn to 'seek a city' there, and in the service of its neediest citizen find your heaven."

I. W. H.

One Sin Against Housewifery

The cause of the high cost of living has been laid at many doors, but it has been left to the New York Tribune to discover the habit of "postscript ordering" as a contributory factor. This it declares to be the greatest sin of the incompetent housewife to-day. She thinks nothing, it maintains, of calling up her grocer two or three times or sending a note to him by one of the neighbor's children whenever she happens to think of something she wants. This necessitates the delivery wagon or the grocer's foot messenger calling at her back door two or three times in a morning, instead of the once that would have sufficed had she done her ordering systematically. She should have investigated the needs of her larder and made an accurate list of the things she needed, then given all in one order. In addition to the unnecessary service she exacts from the delivery boy, she also wastes the grocer's time by calling him to the phone so often. To meet her inconsiderate demands he is compelled to hire a larger force than is really necessary for conducting his business.

Another unbusinesslike habit is her demand that the day's order given at any time in the morning shall be delivered before noon. This crowding of service into such a short period of time necessitates the employment of a larger number of butchers, clerks, delivery men and boys, to say nothing of horses, carts, bicycles or auto trucks. They are all worked to death in the morning and have time to burn in the afternoon. This extravagance is, of course, paid for by the housewife, as is only fair, since it is her unintelligent methods of purchasing which necessitate the scurry before noon and the enforced but salaried idleness in the afternoon. It is so easy to alter these conditions!

Another crime of the inefficient housewife is scattering her trade. It is a disadvantage both to herself and to the market. The larger the merchant's volume of steady trade the better terms he can give. Women, it is charged, are overprone to sympathize with the little men who crowd into districts already well supplied with markets. For sentimental reasons they split their trade, injuring themselves and the established dealer, without accomplishing anything for the "little fellow." Over 60 per cent of these fail, anyway, and the rest eke out a pitiful existence by this artificial stimulus to a business for which there is no honest demand. They would be much better off to start in business somewhere where they are needed.

One caution, in conclusion, to the housewife: However fair the market man may prove, the good manager in the house will never relax the careful checking of weights and measures, and of bills, too, in order to be sure that she is getting what she ordered, at the prices agreed upon, and that there is no underweighing.

Good company and good conversation are the sinews of virtue.—Stephen Allen.

Church Life

EVANGELISTIC MEETINGS.

Fullerton, Cal., Bruce Brown, pastor; John T. Stivers, evangelist; following a union tent meeting held by Evangelists Brown and Curry.

Denver, Colo., Highland, Marion M. Nelson, pastor; J. F. Findley, of Monte Vista, will hold evangelistic meetings in November.

Scioto, Ill., Evangelist Geo. L. Snively is following the dedication of new house of worship with a meeting.

Des Moines, Ia., Park avenue, Oliver Hower, pastor; J. M. Lowe Evangelist.

Freeport, Ill., E. C. Cornelius, pastor; E. T. McFarland, evangelist.

CALLS.

Alva Ragsdale, Yates Center, Kans., to Stanford, Ill. Accepts.

William Nelson, Indianapolis, Fourth, to Lyon street, Grand Rapids, Mich. Accepts.

John P. Givens, Lexington, Ill., to Carbondale, Ill. Accepts.

W. R. Craig, Tyrrell, Tex., to Colorado City, Tex. Accepts.

Joseph Fisher, Keensburg, Ill., to Lodi, Ill. Accepts.

W. C. Cole, Nevada, Ia., to Osceola, Ia. Accepts.

L. P. Kopp, Waterloo, Ia., to Cleghorn, Ia. Accepts.

A delegation of Des Moines, Ia., Disciples is going forty strong to the Louisville convention.

Bethany Church, Evansville, Ind., L. F. Drash, pastor, laid the corner-stone of a new edifice September 29.

Lafayette, Ind., church will expend \$30,000 in a new house of worship. George W. Wilson is the new pastor there.

Carlock, Ill., congregation, led by their minister, Miss Myrtle B. Park, is about to build a \$7,000 house of worship.

The churches of the central district of Iowa, held their annual convention in Central Church, Des Moines, October 1 to 3.

A. D. Harmon, pastor First Church, Omaha, delivered the Founders' Day address at Cotner University, Lincoln, Neb., October 1.

A parsonage will be built by means of the \$2,900 surplus raised on dedication day at Scioto, Ill. This church will call a pastor soon.

The corner-stone of a beautiful new house for First Church, Richmond, Ky., was laid Sept. 25. Ellis B. Barnes, associate editor of The Christian Century is the pastor.

R. S. Latimer of Pittsburgh was elected president of the Western Pennsylvania Missionary Society for the thirty-fifth time at its annual meeting held in Northside Church, Pittsburgh.

Salem, O., church, M. J. Grable, pastor, will dedicate a practically new building next Sunday. Myron C. Settle, of Cleveland, State Sunday School Superintendent, will assist in the exercises.

Neither B. F. Dailey, pastor at Greenfield, Ind., nor The Christian Century can rest peacefully until a certain error in last week's Church Life department has been corrected. It was stated that the congregation, over which Mr. Dailey has presided for ten years, had just presented him and his good wife with \$10 of silver coin and table ware. In justice to their generosity and affection for their minister we humbly apologize for

leaving off a cipher. It should have been \$100.

H. E. Van Horn, pastor Capitol Hill Church, Des Moines, Ia., whose call to Portland, Ore., was announced recently in this department, has decided to remain in Des Moines where he has succeeded in building up a vigorous congregation. He has been with Capitol Hill congregation six years. During that time there have been 1,365 additions to the church. In unanimously refusing to accept his resignation the official board voted a considerable increase in his salary and set plans on foot to build a new edifice to cost \$80,000.

A postal card from Secretary Stephen J. Corey, written on board the Oregon, in the Busira River, Africa, and dated Aug. 12, says: "We bade farewell to Monika today and left Dr. and Mrs. Jaggard there in their little mud house. They are the first resident missionaries. The work was opened by evangelists four years ago and has 650 members. We baptized 160 yesterday. The Monieka church has come up through persecution and trial—the people are the most enthusiastic I have seen. They are children yet but growing like healthy children. It was hard to say good-bye to these earnest children of the forest. I have learned to love them deeply."

Mr. S. M. Cooper, for twenty years a member of the board of trustees of the American Christian Missionary Society and for the past twelve years its president, has resigned. Mr. Cooper intends to change his residence from Cincinnati to Los Angeles. His withdrawal from active participation in the administrative side of the American Society will be felt as a great loss by his fellow workers. His financial prestige in the business circles of Cincinnati has been an invaluable asset through the years. And more than this, his gracious, unruffled and always just temper in meeting the problems of the board, has taught his brethren to listen to his counsel and to look to him for wisdom in shaping the policy of the society.

Illinois Secretary's Letter

There were twenty-three additions in a recent meeting at Kenney, and thirty-three since February. Frank E. Welton is the minister.

W. G. McColley of Shelbyville is assisting Pastor Gamboe in a meeting at Olney where he was pastor from 1895 to 1899. Meeting is under good headway with a number of additions.

Thos. E. Israel has decided to remain at Sweetwater another year.

The names of a number of good Illinois men will not appear in the fall year books, state and national, because they have neglected to fill out and return to us their application for enrollment. We are very sorry but we cannot help it; we are following the instructions of the state convention. It may not be too late yet if the enrollment cards are sent us at once.

J. G. Waggoner has resigned at Canton and some good church will doubtless capture him before he has time to get very far away.

Jos. W. Camp recently closed a two weeks' meeting with the Eminence Church in Logan County resulting in ten confessions. Bros. Doan and Zerby preached two evenings.

Begin to announce the November offering before you go to the Louisville convention; then soon as you return make a campaign to double the apportionment. Why not?

Many other apportionments are "doubled," why not state missions? There is no offering more important and basic.

Bloomington, Ill.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treasurer.

Foreign Society's Splendid Gain

The books of the Foreign Society for the past missionary year have closed. Monday, Sept. 30, was a stirring day in this office. The mail was heavy. A large amount of money was transmitted by telegrams, more by this means than ever before. The churches were determined to be represented in the offerings of the year and many that had given were determined to reach what was expected of them. Money came by wire from California, Texas, Arkansas, Missouri, Ohio, Illinois and New York. It was exciting to see the money roll in. We received \$70,145 the last week of September. Of course, the churches now realize that they should have sent their offerings earlier

ATTENTION

CHURCHES OF CHRIST

By All Means Send Your
Minister to the
International
Convention
Disciples
of
Christ
Louisville, Kentucky,
October 15-22.

And let him get the full inspiration of this great meeting. It will be the best money you ever invested, as this convention will mark a new epoch in our cause.

Encourage your members to come, too. It will do them good and give them a wider conception of the splendid work the church is doing the world over.

Write me at once whether you can send your minister. The rates are so low you will never miss the money.

GEO. A. JONES,
Secretary
FIRST CHRISTIAN CHURCH,
Louisville, Ky.

in the year. And yet some churches did not reach us in time to be credited on the past year. We must close our books on the 30th of September to prepare our reports for the Board of Managers at Louisville.

The total amount received was \$400,728.44, or a gain of \$21,646.41. It is interesting to note the constant and permanent growth of the receipts of our Foreign Society. For example, the income has increased \$126,404 during the past four years, or 46 per cent, an average of \$31,601 per year for the past four years. In ten years the receipts have increased \$222,405, or 124 per cent, or more than doubled.

The past year has been an especially prosperous one on the mission fields. Full reports will be presented at Louisville, Oct. 17, and published in our papers and in the annual report in due time.

It has been a great year. We hope every church in the brotherhood will give thanks to God at the morning service next Lord's Day for what has been accomplished.

We now turn our faces to the future and believe our brethren will do better during the new year than they have ever done before.

F. M. RAINS, Sec'y.

Cincinnati, Oct. 2, 1912.

C. W. B. M. Offering for the Year

On September 23 it was found that \$40,000 must enter the treasury in seven days if we reached \$300,000, and it seemed it would be tragic to fall below that. Although the aim for the year was \$400,000, we readily realized unless the unprecedented occurred, we could not at that late date hope for an average of \$20,000 per day, the amount required to reach \$400,000, but we prayed and worked tremendously for at least \$300,-

000. Letters, telegrams, long distance messages, and personal appeals were used. When the last entry of \$10 was made, the amount was \$326,475.87, making \$66,475.87 entered the last seven days of the Missionary Year. This, with \$10,000 in real estate, makes \$336,475.87, a gain of \$6,587.29 over last year.

Although the full \$400,000 was not reached, discouragement is not to be written on any face or to be recorded in any heart. It is noted by all Mission Boards that people give more liberally for the establishing of new enterprises and the constructing of buildings and granting of equipment than they will to maintain the work to be conducted when the building is completed or the enterprise is in operation. However, the largest offering received this year, \$4,500, was for the support of the regular work. Others are learning to give in this way.

The opening paragraph of the secretary's annual report is: The home base of missions means men, women, children, and money, organized to win more men, more women, more children and more money both for the future and now. MRS. M. E. HARLAN.

Ministerial Relief Race Won

W. R. Warren, new secretary of the Board of Ministerial Relief, announces that in the last twenty-one days of September his work in the field resulted in securing \$3,974.03 which with the office receipts for that period brought the total offerings for the year up to \$20,087.88, thus qualifying the board to realize on Mr. R. A. Long's offer to add 20 per cent to the total provided a minimum of \$20,000 was received. Mr. Long's additional gift will thus be \$4,017.57 which together with the interest on the Permanent Fund of \$1,665.54 brings the total receipts

for the year up to \$25,770.99, against \$17,516.72 last year, a gain of \$8,454.27. Thus for the first time in the history of this beneficent agency the fund begins to approach a dignity and adequacy commensurate with the brotherhood and the need of the work.

The Board of Ministerial Relief in a special communication calls upon the churches everywhere to join with their brethren at the Louisville convention on Sunday, Oct. 20, in giving thanks to God for this achievement. The offering at the convention communion service on Sunday afternoon will be the beginning of a still greater advance for the coming year.

A Woman's Benevolent Association

The Christian Woman's National Benevolent Association is a chartered organization of Christian women banded together for the purpose of caring for the homeless aged and sick, first of our own churches then, when practicable, others in distress for whom there seems no other present available aid. We have four institutions—our Mothers' and Babies' Home, 3047 N. Tayler Ave., where we care for mothers and younger children and children for adoption. This home has been in existence thirteen years and has cared for 2,572 children and 1,270 mothers and placed 297 children in excellent family homes. This family averages about seventy-five. Our Christian Hospital grew out of our Mothers' and Babies' Home and has existed as a separate institution about eight years and has cared for 1,781 patients. It is located at 2945 Lawton Ave., in a six-story fire-proof, well equipped building, constructed for hospital purposes. We have from forty to seventy patients, thirty-six nurses in training, a splendid staff of phy-

The Divinity of Christ

BY
EDWARD
SCRIBNER
AMES

is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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sicians, a capable superintendent and all that is necessary for a first-class hospital. Our home in the country, started a year ago, is a ten-acre farm, about a mile west of St. Louis. Here we have mothers and older children, especially boys. This family averages from fifty to sixty-five children and ten to fifteen mothers. Our Christian Old People's Home or Hospital Annex, like Topsy, just grew.

We took a few of our old people who were homeless and destitute into our hospital; also some who were chronic invalids. This number gradually increased till now we have twenty old people in our various institutions. So we rented a large building a block from the hospital and here we have a number of our old people, some of our nurses, the mothers with children who are working in our various institutions and some extra children—altogether a family of seventy-four. Our old people have come to us from seven states. Our mothers and children have come from or been sent to families in twenty-seven states. We have no endowment and our support comes from voluntary contributions of money, clothing, food and household supplies, from kind-hearted, good people all over the land. No officer of our association receives a salary. While we have never had all the conveniences we really needed, we have never refused food and shelter to a homeless woman or child, nor is it our wish that one of our own church, whether old or young, should be destitute or neglected. We have trusted the Lord and his people by caring for 5,523 of his little ones.

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Railroad Rates to Louisville

Final schedules of rates to the Louisville convention have been received from the various railroad associations. All persons expecting to attend can obtain information by inquiring of their local railroad agents. The people of Ohio and Pennsylvania will find it cheaper to buy tickets to Cincinnati and purchase there round-trip tickets, either over the L. & N. or B. & O. Southwestern for \$3.75. Returning secure tickets from Cincinnati to destination. People from Pittsburg, by such a plan, will save about \$4 on each ticket. From Cleveland about half as much. Ask your agent about this matter.

I. N. McCASH, Sec'y.

A National Missionary Program

The American Missionary Society of the churches of Christ is not only an interested spectator, but a coöperative factor in the Home Mission Council's effort to popularize American Missions. Since September 1, weekly charts have been furnished pastors of all evangelical bodies in our country. These posters contain latest verified facts concerning the religious needs of our republic. They are, if used to the best advantage, a text-book from which every preacher may give his people vital instruction. A pastor may make a very effective presentation of any one of the topics in a few minutes at the opening or close of his sermon, if he does not care to make use of the material in the body of his discourse. In every church these posters ought to be displayed from the wall during the week of their nation-wide consideration. A few minutes at the prayer-meeting should be given to the re-enumeration of the items given, with comments that will make intelligent their meaning.

Every church could organize its men and women into a Home Missions Study Class during the period of this simultaneous uprising. Enough material is finding its way through the distribution of free literature to make a practical and intensely interesting weekly study.

Supplementary to the information given directly through the Executive Secretary of the Home Missions week, 106 religious papers, 350 labor organs, the metropolitan press, country and small city newspapers, missionary and Sunday-school magazines are publishing, weekly and monthly, surveys of fields and conditions in the home land. No additional expense will have to be made, or an elaborate organization formed to make use of such material in an education of all church members to the needs and opportunities in mission fields of America. Such monthly magazines and national weeklies as Harper's Collier's Leslie's and the Ladies' Home Journal will print special articles in November. Advance pages of the Ladies' Home Journal promise a most graphic and convincing article.

The organization of committees is nearing completion, in which cities of 2,500 population will have special rallies, preparatory to the home missions week campaign. After Oct. 15 special material will be issued by Mr. Charles Stelzle for the use of pastors and leaders in carrying forward the program for Nov. 17-24.

The American Christian Missionary Society, because of the importance of its own work in the concluding days of its fiscal year, has not pushed the Home Missions Campaign. It is free to do so now. The churches of Christ will not only receive direct benefit in the utility of such a plan, but will be sharers in an educational coöperation which tends toward Christian unity and will produce the future resources for missions at home and abroad. Our ministers cannot do a more effective service for their congregations than the making use of

material, so striking and abundant, at their disposal. There is no church in country or city, however small, but is by invitation and practice, a unit in the nation-wide, and ultimately, world-wide awakening to spiritual needs.

The subjects for consideration preparatory to Home Mission Week include Negroes, Indians, Spanish-Americans, Immigrants, Frontier, Country Life, City Problems, Women and Children in Industry, Saloon and Temperance Reform, Social Conditions and Movements, The Church as a Social Agent, The Church as a Religious Force, The Church in a Unified Program of Advance. The program for the last week, Nov. 17-24, presents Our Country's Debt to Christ, Asiatics, Island Possessions, Strangers Within Our Gates, American Social Problems, Rural Regions, and the Cities, Prayer and Fellowship, Our Country's Opportunity for Christ, and Unity in Making Our Country God's Country.

I. N. McCASH,
Secretary.

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